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THE SEPTUAGINT RENDERING OF GEN. 4:1

H. A. Redpath writes in the *American Journal of Theology*¹ on Gen. 4:1, as follows:

It is on all sides admitted that this is a very difficult passage. The LXX translates *διὰ τοῦ θεοῦ* The Targum of Onkelos reads *בַּמַּח* for *אֵל*. If this was the original reading, then the *διὰ τοῦ θεοῦ* of the LXX, so far as the preposition is concerned, is on all fours with the *διὰ* (= *בַּמַּח*) *κύριου* of Josh. 11:20 For the use of *διὰ* by the LXX I have given the nearest analogy I can find.

From this wording it appears that Redpath also is inclined, as were other scholars before him, to presuppose for *διὰ* of the LXX, not the *אֵל* of the Massoretic Text, but *בַּמַּח* as found in Onkelos. G. Spurrell, for instance, in his *Notes on Genesis* wrote:

It is uncertain whether *διὰ* is a free rendering, or whether they had *בַּמַּח* for *אֵל* in the text, and similarly the Vulgate and Onkelos.

Holzinger² quotes from Field: *ὁ Ἑβραῖος καὶ ὁ Σύρος . . . ἐν θεῷ*, and adds: "wohl auch LXX (*διὰ*) *ב*." He presupposes that *ἐν* and *διὰ* are renderings of a Hebrew *ב*. For this supposition there is no ground whatever; it is positively excluded by the statement *ὁ Ἑβραῖος . . . ἐν*; but neither is there any necessity for presupposing *בַּמַּח* for *διὰ*.

Already Ball quoted in the *SBOT*—at my suggestion, if I remember correctly—for *διὰ* = *אֵל* Gen. 40:19: *μνήσθητί μου διὰ σεαυτοῦ* = *זכרתני אֵל*. I think this example, taken from the very same book, and therefore from the same translator, is a nearer analogy for the use of *διὰ* in Gen. 4:1 = *אֵל* than that quoted by Redpath. Of earlier authorities who were in favor of *בַּמַּח* I can quote Drusius, Seb. Schmid, Kamphausen, Diestel. Cheyne³ recommended *לַעֲמַת*, "even as." But there is no documentary evidence for changing *אֵל*. Gunkel is right when he says: "Septuagint and Vulgate read the received text."

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CHRYSOSTOM ON THE LIFE OF JOHN THE APOSTLE

In his article on "The Martyrdom of John the Apostle," published in this *Journal*, Vol. VIII, p. 541, Mr. F. P. Badham quotes a passage from Chrysostom, *In Matthæum*, which seems to show that Chrysostom, too, knew of the martyrdom of John. Then he quotes another passage, in

¹ April, 1904, pp. 300 f.

² *Kurzer Hand-Commentar*.

³ *Expository Times*, Vol. X, p. 476.

which he finds a *Milderung* on Chrysostom's part. From this he concludes: "It would seem, then, that Chrysostom wavered on the point, or perhaps that he held different views at different times." But it is evident from the work first quoted that Chrysostom always put a great interval between the death of James and that of John; for in the first passage quoted by Mr. Badham he goes on to say:

James did not live a long time afterwards; but was so burning already from the very beginning that he left all earthly things, went up to the unspeakable height, and was killed immediately. 'Ο δὲ Ἰάκωβος μακρὸν μὲν οὐκ ἐπέζησε χρόνον· ἐκ προσιμίων δὲ οὕτω διεθερμάνθη, καὶ πάντα τὰ ἀνθρώπινα ἀφείλς πρὸς ὕψος ἀνέδραμεν ἀφατον, ὡς εὐθέως σφαγῆναι (p. 648 E).

On John, on the contrary, he writes in the same work,¹ because in the gospel of John the prediction of the destruction of Jerusalem (= Matt., chap. 24) is not found:

Of these things John writes nothing, that he might not appear to write from the history of past events; for he lived a long time after the capture; but they that died before the capture and had seen nothing of it write it, that the force of prediction is apparent: ὅτι τούτων οὐδὲν ἔγραψεν Ἰωάννης, ἵνα μὴ δόξη ἐξ αὐτῆς τῶν γεγεννημένων τῆς ιστορίας γράφειν· (καὶ γὰρ καὶ μετὰ τὴν ἀλωσιν ἔζη χρόνον πολύν·) ἀλλ' οἱ πρὸ τῆς ἀλώσεως ἀποθανόντες, καὶ μηδὲν τούτων ἑωρακότες, αὐτοὶ γράφουσιν, ὥστε πανταχόθεν διαλάμπειν τῆς προρρήσεως τὴν ἰσχύν.

Professor Schmiedel had suggested that John was martyred on the same occasion as his brother. But surely Mr. Badham is right when he says that the subsequent reputation of the two brothers is most easily accounted for by a longer activity on the part of John. I have not searched the other writings of Chrysostom for statements about the life and death of John; but the present one will suffice to show that even at the time when Chrysostom wrote the first passage about the fate of the brothers predicted in Matt., chap. 20, he put a great difference between that of James and that of John.

¹ Hom. 76, *In Matthæum*, p. 735 B.

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